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Integrity

the christian in international life



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**INTEGRITY IS PUBLISHED BY LAY CATHOLICS
AND DEVOTED TO THE INTEGRATION OF RELIGION
AND LIFE FOR OUR TIMES.**

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What should be the attitude of the Christian confronting the international scene? That is a question that poses so many difficulties that perhaps we can approach it obliquely by noting the attitudes of Christians as they confront that aspect of the international scene embodied in the UN. To simplify even further—we can note three different attitudes that Catholics have adopted toward the United Nations as it exists today.

The first attitude—vociferously anti-UN—is that of those Catholics who see in the UN a dangerous alliance with Russia and at least a tacit approval of Communism. Mixed up with their thinking usually is a large dose of defensive nationalism, increased in intensity by hyper-emotionalism toward what they see as the threatening plague of “world government.” At the best their attitude arises from a sincere patriotism, a will to defend both their country and their religion against atheistic Communism, and a desire to take definite stand against evil without any equivocation. At the worst their attitude, it seems, springs from an unrealistic hope of escaping the troubles of the rest of the world, from an urge for selfish “self-preservation.” This attitude has never been revealed so clearly, we think, as recently in a Catholic diocesan weekly in an editorial directed against world government. The writer pleaded against any union with the rest of the world that (he felt) would necessarily reduce our standard of living, for “in America the typical man can come home every day, take a shower and change into a fresh pair of dungarees” . . . Too much solicitude for the rest of the world, the editor evidently believed, might cause the American’s shower to start running cold!

The second attitude (and understand that we are grouping together various “sub-attitudes” of various people in order to get their chief and common element) is that of the pro-UN Catholics. They usually have studied the papal documents, know that the Pope has encouraged any sincere efforts toward world peace, and they therefore see in the UN a legitimate means of working toward international co-operation and amity. Without reserve then they see the UN as an institution worthy of their encouragement and in which—according to their specific opportunities—they can participate. The pro-UN Catholics at their best are Christian realists who realize that the UN as it exists is not perfect, but who impelled by their desire for a temporal

order based on love between persons and understanding between nations, work with the UN as an instrument providence can use for attaining world peace. They know, however, that the UN as a good means is only the beginning of a solution to international tension. At their worst, pro-UN Catholics have sometimes used papal statements as a means of escaping further thought. In this respect they show themselves as prone to wishful thinking as the most narrow anti-UN Catholic. For the fact that the Pope has urged world co-operation does not give them the right to posit world co-operation as an already existing reality; neither do general directives on international peace do away with the myriad complexities or dispense us from the necessity of original thinking and of slow, painful, practical working toward the achievement of peace.

The third of the attitudes adopted by Catholics toward the UN is that it is a diabolic unity that apes the Mystical Body. The connection of Satan with the United Nations—because it has omitted all reference to God in its Charter, because it takes no cognizance of the basic disturbance of sin, because it seeks to gloss over fundamental chaos with superficial order, because it is built on confidence in man's ability of *himself* to do away with the troubles of the world—is felt vividly by those who see the UN as being of diabolic inspiration. Maybe so. (Of course, the fact that the UN does a lot of good does not of itself prove that it isn't Satanic.) But agreeing that "our fight is not against flesh and blood but against principalities and powers," we personally are inclined to feel that Satan is at once too subtle and too complex to embody himself in one organization.

But even though we do not see the UN as being "essentially Satanic" we are wary of those (usually not Catholics) who seek in it Utopia. Among uprooted liberals, discontented people from all countries, emotionally-disturbed secularists, there is a mystique of the United Nations that would make of it a kind of new religion that evokes their entire devotion. That a basic need to give oneself totally to *something* is misused and makes for itself a new object of worship in the UN, does not (we make haste to add) nullify the legitimate worth of the United Nations nor should it turn Catholics against it—any more than the fact that some people have made trade unionism a religion would cause us to think labor unions per se idolatrous.

Working at the UN can be as much an escape from the horrifying reality of the world as shutting oneself off in some bucolic retreat. For in the Secretariat itself among the international civil servants there

is a kind of Utopia already achieved. Glamorous surroundings, work with prestige, six-weeks' annual vacation, tremendous security, thick carpeting to cushion shocks, a building appearing to rise forever upward, and use of glass and color and space for a fairy-tale effect. International tension transcended!

And yet the tension, conflicts and difficulties must remain an ever-present reality to Christians who participate in the discussions and work of the UN.

Puerto Rican report

Those readers of our Puerto Rican issue (July 1955) who desire to know more about the problem that faces Puerto Rican migrants to continental USA will be much interested in the *Spiritual Care of Puerto Rican Migrants*, a report on a conference held in Puerto Rico in April 1955 and attended by the bishops and priests of Puerto Rico, as well as priests from sixteen Mainland dioceses. The publication of the report (under the sponsorship of Cardinal Spellman, who writes the dedication to this volume) is a great service to those priests and lay people who already have an interest in helping their Puerto Rican brothers adjust to American parish life, but for whom the possibilities of intelligent action have heretofore been limited on account of lack of knowledge of the complexities involved. But this report is not only valuable for the "already interested." It will arouse the apathetic to action—provided, of course, that they are fair-minded. By providing background material in the form of historical and sociological accounts of the development of Puerto Rico, its clergy, its mingled races, its customs, its marriage and family problems, this report should do much to dispell the prejudices that arise from lack of understanding of a minority group, and stimulate for them a sympathy which is based on reality rather than on maudlin sentimentality.

Appended to the report are various statistical data, current articles concerned with Puerto Ricans, and a bibliography of publications on the Puerto Rican question, which greatly enhance its value. While necessarily some of the papers given at the conference, as well as the appended articles, will be of more or less interest to the individual reader, any reader must be impressed by the book's comprehensiveness.

Orders for this volume (priced at \$4.75) should be sent directly to Monsignor Joseph F. Connolly, Co-ordinator of Spanish Catholic Action, 453 Madison Avenue, New York City.



Ed Willock

catholics and internationalism

Why aren't Catholics more "international-minded"?

*Is the United States called to assume a heroic role
in world affairs?*

A former editor of Integrity discusses these questions.

A person familiar with the characteristic universality of Catholic doctrine might expect Catholics to be in the forefront of those who advocate world federation and a toning down of mere regional and national allegiances. A person having such expectations would, however, be disappointed. The generality of Catholics are quite provincial and ardently loyal to the nation of which they are citizens. The reason for this national allegiance and an accompanying distrust of any form of internationalism is hardly, if at all, traceable to the religion that they profess but is simply due to the fact that Catholics are, in matters of civic and national loyalty, the same as most people everywhere. The generality of people everywhere tend to be strongly attached to their own familiar countries and customs and tend to regard any ties that transcend national borders as being merely sentimental, or else no more than a temporary expedient for purposes of mutual benefit.

I do not think that any one of us can afford to be impatient with this jealousy about national loyalties. Neither should we expect a general assent to any formal expression of loyalty to a world organization. Rather should we be grateful for toleration of the limited kind of internationalism manifested by the UN. I would

estimate that the UN is taxing to its very limit the capacity for altruism in most people.

from the top down

The formation of the UN was forced upon mankind by technological advances which vaulted frontiers and made us all residents of the same neighborhood. It was preceded by no rationalization of world politics which could have given it roots in the many peoples whose interests it claims to represent. This is not wholly unfortunate because there has seldom been any movement which has grown up from the people. Usually some formation has been imposed upon them, and (when it works) the people have learned to grow into it. My point here is that the UN is still in the imposition stage. Where it might like to be the *head* in matters of international relations, it is no more than a *hat* balanced precariously on the wrinkled brow of a puzzled and frightened world.

Have enough of the people accepted it as a necessary and indispensable instrument? Few of us who admire it (in spite of all its feebleness) would want to see it put on the scales of popular approval. The several enigmas of Soviet policy, Nationalist China's pretensions, Nehru's neutralism, etc., frightfully burden the patience of people who are already quite confused by their own internal affairs. A future president of the United States who showed any less enthusiasm for the UN than has Truman or Eisenhower could very well alienate it completely from the affections and support of the American people. The positive good that it has accomplished (of which we hear very little) will broaden the prestige of the UN and guarantee its perpetuation. The present community of fear which supports it is a fickle thing, emotionally unbalanced, with a questionable longevity.

mass media and mutual understanding

Our growing familiarity with world affairs, thanks to the ease of air travel and the planetary scope of our news services, has not wholly dispelled traditional instincts which cause us to look upon unfamiliar faces and forces as potential threats to our own familiar piece of the globe. I'm not entirely sure that the kind of surface information made available by modern communications does any-

thing else than merely mystify us even more about the strange inhabitants of this world. The sweep of a TV camera, the sound of a foreign voice, or the broadcasted description of a brief tour through some country of which we have never heard—these are not the stuff of which intimacy and a sense of common solidarity are made.

We have consistently praised our mass media for the wrong reasons. The technological perfection of the instruments involved is truly amazing. Not satisfied with this, we kid ourselves into believing that some great human improvement has been accomplished at the same time. It is like the aging entrepreneur with his new car: he likes to think the chromium brings back his youth, that the added horsepower mitigates his arthritis, his wheeze, and his paunch. Nothing, really, has been done to improve the human situation; it is only the machine that has been improved. In this instance of modern communications there is great danger that we will make the mistake of assuming that with the technological improvement there has been an advance in human understanding and unity. The UN has actually been built upon this assumption. We are treating human solidarity as an accomplished fact, when actually it still lies ahead of us.

It is a mistake to imply that when a man's view of a situation is widened, his understanding and sympathy is necessarily increased. Here, as in many other cases, we moderns exaggerate the capacity of our sense of sight. Characteristically, we say, "I see!" as if such a statement were synonymous with "I understand." This is unfortunate because the sense of sight only provides us with superficial information. It is not by accident that men, when they wish to ponder, seek a darkened room or cover their eyes. TV and newsreel coverage can only add to real comprehension if all the addition of images is accompanied by an increase in the habit of meditation.

My main point is this: are we not risking considerable disillusionment in this area of world friendship by counting too heavily on the peripheral acquaintanceship made possible by the ubiquitous camera, newsmen, and Secretary of State? All of these hasty and transitory contacts may considerably increase our view of the situation while not at all adding to our grasp of the affair.

To put this philosophically, we know a man better the more we contemplate his essence. He becomes more distant and unfamiliar the more we examine those things which philosophers

call accidents (his peculiarities of thought, speech, eating, and dress). Whatever we have in common with the strange peoples of the earth are things that we knew and could contemplate long before the advent of mass media—that they are fellow human beings, that Christ died for them, that they are actual or potential members of the Mystical Body of Christ and so on. That contemplation of these facts can result in friendship and a sense of unity is proved by the thousands of missionaries who have left their Main Streets to take up residence in jungles, deserts, and far-off mountains. There is no such evidence that zoological information broadcast by mass media can have any such profound effect.

self-interest versus common good

Every day the United States is entering more alliances and making more foreign commitments which ultimately depend upon the consent of the American people, who, in turn, depend for their knowledge of the matter upon televews, broadcasts and press reports which are anything but profound. Is this foundation adequate to justify the erection of such a mammoth foreign policy? Is there not the ever-present danger that the American people will abrogate the entire structure? A popular demagogue could easily persuade them to take such a step almost any time in the near future. We are not faring so well in the UN as we used to. Our relations with India and Nationalist China become more ticklish day by day. Russia's exploitation of Asiatic potential is seriously upsetting our traditional policy of alignment with the European powers. It seems apparent that Communist China will soon gain entrance to the UN. All of these things spell headaches for our State Department. They will demand genius in the diplomatic field. Nevertheless, the big question is: Can the American people maintain an allegiance to the Common Good of the World when, unquestionably, their own self-interest will be temporarily, but seriously, jeopardized?

The whole trend of world affairs is in the direction of making it less obvious that the welfare of the United States is inextricably bound up with that of the entire non-communist world. This means that fewer and fewer Americans will be sold a bill of goods that it is to our self-interest to remain the prime champion of freedom. The instinct to "go it alone" will then assert itself and who

will be able to stem the tide? In the role of the great philanthropist (as under the Marshall Plan), in the role of the great deliverer (as in Korea), we had sufficient pride so as not to be utterly dismayed at the price we had to pay. Can we expect the American people to show as much patience when we are everlastingly losing diplomatic engagements with domineering Marxists, when we are forever getting burned extracting other nations' chestnuts from the fire? I can see no basis for such a hope.

The generality of Catholics are like most other Americans in having considerable doubt as to the wisdom of the United States' playing captain and fall-guy for a team of loosely-knit and loosely-called free *nations*. This (as I said before) has nothing to do with their religion.

Suddenly it has become imperative for most Americans to know what Catholics should know. The United States, by accepting the role forced upon her by historical circumstance, by attempting to champion justice the world over, by attempting to champion religion against atheism, by becoming the most ardent defender of what is left of Christendom, has, inadvertently or not, accepted a heroic and saintly task. If these high ideals seem too far-fetched, if our motives are mere politics and self-interest, then our sham will soon be found out. Nothing will be proved quite as thoroughly as our inadequacy. Our integrity as a nation is being challenged by history. Are we the defenders of world civilization and the traditions of Christendom or are we adopting this posture in order to protect our investments? Our State Department will have to decide soon and the decision will probably be forced upon it by the American people.

how heroic?

If we are the heroic defender of civilization, the New Rome beset by the New Barbarians, then we must expect no better fate than has been that of the champions of universal justice throughout man's history. Every faculty must be engaged in such a heroic task. We cannot expect to feed the starving millions and right a thousand wrongs and *still* have a balanced budget and an ever-growing standard of living. We cannot be the leaders against materialism unless we are willing to discard our own brand which is the scandal of the world. If we are to defend first-class citizenship

for all, we must uplift our own people who are down.

Even if we should prove ourselves worthy of this universal crusade we must face the facts of many costly failures. We shall never find propaganda to rival that of the Communists among the hucksters of Madison Avenue, nor can the Sears, Roebuck catalogue be our credentials. All of these sacrifices and readjustments must be made, if we are to continue this knightly quest for universal justice.

While President Eisenhower and others of our leaders are professing the belief that the United States is being called upon to champion universal justice, the American people demonstrate no such conviction. Irreligious people reject such a notion because their concepts are too transitory and narrow to embrace the idea of such broad social responsibility. Unfortunately, religious people reject the notion for a quite different reason. They feel that such altruism on the part of our State Department can only be a pose when one considers the businesslike self-seeking shrewdness for which our country has become famous in the economic world.

Religious people can accept the historical proposition that nations such as ancient Israel, ancient Rome, early Ireland, medieval France, were used by God as instruments to defend and develop His will on earth, but they find it difficult to imagine that their own nation, here and now, is being called to do the same thing. This is due to a romanticizing of both the proposition of God's Will and the fitness of nations to participate in it. The most worthless creature can be used by Christ. However materialistic and mercantile our American history may be, there is still the possibility that God is now calling our nation to champion universal justice. Certainly, if we accept the commission, our generosity, magnanimity, humility and patience will be tested. Is this not precisely what our foreign policy is doing to us right now? Religious people should be prepared to admit that our present trials in current world politics may be a divine test of our adequacy to shoulder the burdens that history has put on our shoulders.

Catholics should be able to think in this vein. Nations are sometimes asked to do the heroic thing in the same fashion as God asks it of individuals. The only other alternative that history seems to offer us is that we concentrate on saving our own hides and continue to perpetuate our traditional creeds for the myths that they are fast becoming.



Anne Fremantle

the pope and the un

*Compiler of many anthologies,
the most recent being The Age of Belief,
Anne Fremantle is an editor on loan to the UN
during the General Assembly.*

In his great Christmas message of 1939, which was later endorsed also by the Protestant hierarchy in England, His Holiness Pope Pius XII said: "A fundamental postulate of any just and honorable peace is an assurance for all nations, great or small, powerful or weak, of their right to life and independence. The will of one nation to live must never mean a sentence of death passed on another."

Thus, right on the threshold of World War II, the Holy Father was looking, not merely toward the ensuing peace ("The end and aim of war is peace," wrote Clausewitz, the most avid exponent of the art and science of war) but toward a peace that would make possible a society of nations assuring one another's integrity. For the collectivity that is the nation, life and independence are as fundamental as they are for the individual. Ever since the collapse of the Roman Empire (perhaps ever since the collapse of the Tower of Babel) the idea of unity has haunted the human race. In the eleventh century, the ideal of Christendom, of the unity of all the baptized, was a strong and truly binding force: in place of a world

possibly subject to the Emperor's rule, there had been generally accepted as substitute a new idea—the community of Christian peoples. This idea followed upon the tragic break between Eastern and Western Christianity, and was both an attempt to mend that break at the spiritual, and to recognize it at the political, level.

the Church and Christendom

For the Church was "not Christendom. As teacher and as mistress She cannot be identified with that body which it was Her duty to instruct and guide and control. Considered even as the sum total of baptized persons, She must not be confused with Christendom, for membership of Christ's mystical Body and membership of a temporal institution have different ends. The Church and Christendom are two Christian societies in close alliance, but the purpose of one is to secure Her members in possession of eternal life, and of the other to help them towards the attainment of an earthly goal. As a member of Holy Church, the Christian is subject to ecclesiastical authority, but as a unit of Christendom, he comes within the jurisdiction of the secular arm. The distinction is clear-cut and was universally recognized."*

And as the world stretched, and Christendom shrank, the Church's wisdom in avoiding identification with any group of peoples however Christian was magnificently vindicated. The flourishing Christianity of sixteenth century Japan, or of Paraguay, of contemporary Africa and Australia, are witnesses to the fact that the Church dwells always at the point of the intersection of the timeless with time.

"From one man He has created the whole human race," said St. Peter, and "there is neither Jew nor Gentile, there is neither slave nor freeman," wrote St. Paul. And according to their words, from its beginning until our own day, the Papacy transformed the imperialism of Rome "into a universalism based on the Gospel. . . . In feudal days, the Church established an international militia of Christian chivalry to protect the weak and the oppressed, and the Papacy by intervening directly or indirectly in international problems, helped settle disputes and restore the people."**

*Daniel-Rops: *History of the Church: Cathedral and Crusade*.

**Guido Gonella: *The Pope's New Order*, Bruce.

to live in peace

Indeed, the *gens*, the people, are ever-present in the mind of the Church, which sees society itself as a person, whose human end is to live in peace. "We call God to witness we love all people with equal affection, none excepted," said Pope Pius XII in 1940, and in his great encyclical *Ubi arcano Dei* on peace he called the Church the "custodian of the law of nations." "There is one institution," he wrote, "which can safeguard the concept of the law of nations, an institution which belongs to all nations and yet is above them all . . . the Church of Christ."

From St. Augustine who insisted that it was a "greater glory to kill war by persuasion than men by the sword," to St. Bernard who insisted that "the only fruit of secular warfare is that the killer and the killed both end in hell," to Pope Pius XII who insisted in his 1940 Christmas message that the "conditions for a new order were the defeat of hatred, mistrust, utilitarianism, too great economic inequalities and egoism," the Church has preached peace as an essential prerequisite to the "Society of Nations" (*gentium consociationem*) so strongly advocated by Pope Benedict XV.

It was this Pope who welcomed the infant League of Nations in his great encyclical of May 23, 1920, called from its first word, *Pacem*. "It is truly desirable," he wrote "that all States should put aside mutual suspicions and become united in one unique society, or rather family of people, both to safeguard their own independence and to protect the order of civil life. For the establishment of this Society of Nations one great motive, to mention no others, is the very need, now generally recognized, of reducing, if it is not possible to abolish, the enormous military expenditures which have reached a point where they can no longer be endured . . . once this League of Nations is founded on Christian principles (*foederatis Christi a lege nationibus*) in all that concerns justice and charity, it is certain that the Church will not fail to contribute strenuously towards its stability, being herself the most perfect type of a universal society . . . she has by her very essence and purpose a marvellous power to make all men brothers."

participation in international organizations

This promise the Church has kept, as she has kept, and keeps,

all her promises. Although the Holy See's offers of help were refused both after World War I and World War II, and with scant courtesy by the great victorious powers, and there was no place for the Church's representatives at the Peace Treaty of Versailles or at San Francisco or Paris, yet the Church has "liaised"—to use the United Nations slang—with the United Nations itself from the beginning, as well as with the United Nations Food and Agriculture Organization (FAO), the World Health Organization (WHO), the various United Nations refugee organizations, and the United Nations Educational, Scientific and Cultural Organization (UNESCO). The Holy See has contributed funds to UNICEF. Vatican City is a member of both the International Telecommunication Union and the Universal Postal Union.

Of these international organizations, UNESCO, heavily attacked by the American Legion, has been defended by *America* in this country, and indirectly by the Pope himself, who appointed a personal observer to UNESCO headquarters in Paris. As Monsignor Thomas J. McMahon said, "While every human organization has its imperfections, much good has been and is being accomplished through UNESCO." Monsignor McMahon represented the Vatican in 1953-4 at the UN Economic and Social Council and signed the UNESCO Universal Copyright Convention on behalf of the Holy See in 1955.

Pope Pius XII has consistently followed out in practice the policy contained in his Christmas message of 1948:

"The Catholic doctrine on the state and civil society has always been based on the principle that, in keeping with the will of God, the nations form together a community with a common aim and common duties. Even when the proclamation of this principle and its practical consequences gave rise to violent reactions, the Church denied her assent to the erroneous concept of an absolutely autonomous sovereignty divested of all social obligations. The Catholic Church, persuaded that every man is a neighbor and that every nation is a member, with equal rights, of the family of nations, co-operates wholeheartedly in those generous efforts whose beginnings might be meager and which frequently encounter strong opposition and obstacles, but which aim at saving individual states from the narrowness of a self-centered mentality.

"... The responsibility for the nations is perfectly clear with respect to the paramount problems of the education of youth and the

molding of public opinion which modern methods and instruments render so sensitive and changeable today. This influence must be carefully exerted to support the common interests of all states in the defense of peace. Every violator of the law should be banished in disgrace to solitary confinement by civil society, as a disturber of the peace. May the United Nations Organization become the full and faultless expression of this international solidarity for peace, erasing from its institutions and statutes every vestige of its origin, which was of necessity solidarity in war."

All good, everywhere, belongs to God, and as such, says St. Augustine, must be "hungrily accepted." In the international field, it is already good that seventy-six nations are—it would be better if more were—on speaking terms, for where communication is established, it is possible to sow seeds of justice, peace, and order. Montesquieu, no ultramontane, said, "We owe to Christianity certain political laws as regards Government, and as regards war, a certain law of nations which humanity cannot too highly appreciate."

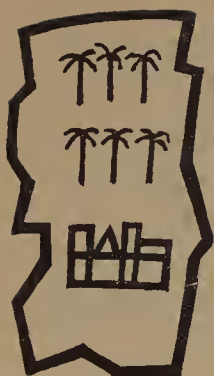
Wherever there has been, is, or will be, international organization for peace and justice, there the Church will be, to give whatever assistance is in her power.

Elizabeth Sheehan

Terra Nova

Take heart now World and rinse those ghastly eyes
Of all their blood and tears. Bring back your sight
From death, from prophecy, and look how skies
Heaven your face with autumn-blue and night
Glowers his reluctant captiveship. Some hope
Surely will reach, will raise you not too late
And not too scattered from this field. You grope
In your own blackness, war your heart's own hate,
Anguish your own sorrow. Come! See! Stand
Leaning on oak-of-faith and find that fair
Self you were first, scarred, blinded, hand
And hand at sword. O faint and joyful there
Comes day! Come World and love again your sun
That waits to wake you as He once has done.

(From *Poems* by Elizabeth Sheehan, available from Stanley Vishnewski, 469 Bloomindale Road, Staten Island 9, New York, \$1.)



Jerome D'Souza, S.J.

the un and catholic missions

*An unusual study of the relationship
between the United Nations and the foreign missions
is made by Father D'Souza,
a member of the Indian Delegation to the UN.*

The reader might be surprised by the juxtaposition of these two examples of organized activity, and Catholics at first sight might be inclined to think that the relationship between them would be one of opposition rather than of similarity and collaboration. The missionary activity of the Church is essentially spiritual; its methods of recruitment, training, and field work are manifestly different from those of the United Nations which is concerned with the things of this world. Moreover, in several committees of the United Nations, and in some of their affiliated agencies expressions unfriendly to the missions have been uttered by delegates of some countries. Anti-clerical elements can find their way into all political organizations, and the United Nations is not an exception. And this suspected and occasionally articulate opposition to missions has sharpened the antagonism of some Catholics to the United Nations itself.

two parallel world-wide organizations

For the purposes of our discussion here we shall refer to Catholic missions collectively as if they were a single organization with ramifications all over the world, but with a single objective and with a certain unity and cohesion of effort directed from Rome. This will make it easy for us to speak of the United Nations and Catholic missions as if they were two parallel world-wide organizations. And in reality a remarkable parallel may be discerned in their main objectives, and a close similarity in their activities over wide fields. What indeed is the purpose of Catholic missionary work? It has become a commonplace to say that it is the establishment of the Church and not primarily the conversion of non-Christians to the Faith. Evidently the Church cannot be established unless a certain number of adherents are secured in a place where there were none. But once this is secured, and the organization of the Church is set up, the missionary as such may, and indeed does, leave the place, entrusting the ordinary work of the Church—administration of sacraments, instruction, educational and social work etc.—to the indigenous clergy and hierarchy.

Now the Catholic Church is a universal and supranational Church. Its objective is to reach the uttermost ends of the world and establish herself in all regions and under all climates. She wishes to make available for all mankind, without any distinction of race, language and color, the means of realizing their supernatural destiny by becoming members of the Mystical Body of Christ. She is aflame with the passionate desire to achieve the brotherhood of all men in Christ, in Whom there is neither Greek nor Barbarian, Jew nor Gentile: all are one in Christ, and all are for Christ, and Christ for God. . . .

The Catholic Church does most certainly encourage the virtue of patriotism. It is for her a legitimate extension of the love of family and the home. The preservation and defense of the family is the very lifeblood of the Church in its social and organizational side, and for this purpose she has braved the anger of all the social "reformers" of the modern age. She has also blessed all movements for legitimate national liberation from the days of Joan of Arc to the days of the Irish struggle. But all this patriotism does not make her narrow or exclusive. She, with her vision of a world-wide brotherhood and with a government which covers the entire globe, she, who has opposed national Churches and seen the loss of many

flourishing provinces because of this opposition, cannot encourage a narrow nationalism, much less the chauvinism which says, "My country, right or wrong." By her ecumenical mission she directs all nations with a uniform spiritual law and guides them all to the common destiny of man which is the glory of God through the salvation of souls.

appeal to conscience

The objective of the United Nations is parallel to this spiritual objective of the Catholic Church but on the temporal plane. Just as the objective of government, in each country, is to ensure the temporal good of the citizens, so the objective of the United Nations is to ensure the temporal good of the international community. Just as the state has a temporal common good proper to it—the maintenance of law and order, the preservation of individual liberty and the providing of the "good life" insofar as it falls within the scope of the state—so the international organization has a temporal good proper to it: the maintenance of peace among nations, the safeguarding of the independence of member nations, the facilitating of cultural and commercial intercourse among nations for the purpose of increasing the prosperity of each nation. But there is a striking difference between the means of achieving the national temporal good and the means of achieving the international temporal good, a difference which brings the international organization to closer similarity with the Church. The state has coercive power. It has its police force to enforce its decisions. But the United Nations has no effective coercive power though the principle of collective security by which it can command the military services of member nations has actually been used in the case of Korea. But, for all practical purposes, the authority of the UN is a moral authority based upon world opinion. And in the last analysis that world opinion is or should be inspired by considerations arising from the moral law, from ethical principles of right and wrong. The Church too has no physical force at its command. Even the most exaggerated claims on behalf of the Church's use of the secular arm never included the direct exercise of physical power. Her appeal is to the conscience and hearts of men. Similarly, the United Nations or any other international organization must achieve its ends, mainly by an appeal to law which must

draw its ultimate sacredness from the natural or moral law. Any other method is inconceivable in the light of the principle of the sovereignty of nations on which the United Nations is based.

It is worth noting that as long as Christendom being united recognized the authority of the Papacy, the nations of the world had recourse to the Papacy even for the settlement of temporal problems. The moral basis on which such temporal problems had to be solved justified the appeal to a spiritual authority. Before the Church reached her position of commanding authority, the Roman Empire with its highly developed sense of the sanctity of law, was the arbiter of nations. The United Nations may be said to fulfill in a certain measure at the present day the role which the Roman Empire filled in ancient times.

equality of races

If we scrutinize more in detail the activities of the missions and those of the United Nations we shall see more striking similarities than this generic parallel. Mission work is based upon the doctrine of the universality of salvation and the equality of all people before God. In Christ there is neither Jew nor Gentile, Greek nor Barbarian. The United Nations too is the champion of the equality of races, of the essential worth and dignity of the human person. It brings all nations together, helps to dispel prejudice and increases mutual understanding. The missions do this even more effectively. They promote not merely a theoretical appreciation of foreign people but an active love for the stranger and the alien, shown by the most touching devotion, whether that devotion be manifested by the immediate service of the missionary himself or the activity of the helpers of missions in the home country. Many of these "foreign" missionaries actually become citizens of their adopted country and thus bring the vast circle of their kith and kin at home into more intimate relationship with the people of the mission country. In a certain European country which has sent a large number of very devoted missionaries to India who have acquired Indian citizenship, the relatives of those missionaries—parents, brothers, sisters—met the Indian Ambassador and told him that they too were in some sense citizens of India because their dear ones were actually citizens of that land. The Ambassador was profoundly moved by this declaration.

technical assistance

Not less striking is the similarity between the social service rendered by the missions and the various types of assistance now being given to "backward areas" by the United Nations. This technical assistance of the United Nations ranges over a wide field—medical assistance, financial help, the services of technical experts in industry, agriculture and engineering undertakings. Splendid as all this is and vast as is its scale owing to the resources of the United Nations and their affiliated agencies, what can compare with the heroic devotion with which missionaries have served the poor and the diseased, and gathered the orphan and the refugee, poured out gifts of food and clothing collected for the most part from among the poor of Catholic countries? Indeed, it would not be an exaggeration to say that most of the social and amelorative work carried out by secular agencies today in the backward countries of the world—national or international secular agencies—has been inspired by and based upon the work of Christian missions in these areas. To give a single example where indebtedness to missionary work is admitted by all, let us look at what is being done for untouchables and the aborigines in India. The preliminary and the hardest part of this was carried out by the Christian missionaries. Those acquainted with conditions in Africa will no doubt speak with equal force about that continent.

cultural exchange

Very important too is the contribution made by missions to promote and enlarge the boundaries of various departments of modern science. Their part in spreading the knowledge of Asian and African languages in the cultured circles of Europe and America cannot be exaggerated. The great Jesuit missionary, Robert de Nobili, was the first modern European to learn Sanskrit, the sacred language of the Hindus, and communicate the knowledge of it to European universities. Thereupon came the realization that Sanskrit was a sister language of Latin and Greek and of the Celtic, Germanic and Slavonic languages. On that foundation was based the magnificent science of modern Indo-Germanic philology, a subject of fascinating scientific and human interest. To speak again of India, it may be worth mentioning that the Anglican Bishop

Caldwell, missionary in India, is the author of the first and still unsurpassed *Comparative Grammar of the Dravidian Languages*. The Christian missionaries, Catholic and Protestant, have been the authors of the very best grammars and dictionaries of modern Indian languages. They were the first to print books in Indian scripts and have contributed to the evolution of those scripts. They have been foremost in gathering data for anthropological studies, on the customs and beliefs of primitive peoples. Speaking again of India, the great *Encyclopedia Mundarica* of Fr. Hoffman, S.J., is a monumental work on one of the most important primitive tribes of Central India, a tribe which, along with others closely akin to it, is today a progressive community, educated and modernized, and rapidly taking its place in the public life of New India. Anthropological work in other mission fields is symbolized by the activities of the S.V.D. Fathers, missionaries in Africa, Oceania, and Asia, whose European headquarters publish the well-known review *Anthropos*, which will be always associated with the name of the late Father Schmidt, one of the outstanding anthropologists of modern times.

No long explanation is needed to show how all this and much other scientific work of the missionaries anticipated and coincides with the work of UNESCO in its objective of widening and exchanging scientific knowledge. Even the system of exchanging professors and students among different universities has been practised by missionary organizations for several decades. Ecclesiastical and lay students from mission countries have been sent to Europe and America. As for professors, among the ablest men who have devoted themselves to university teaching in Asia have been missionary professors in the hundreds of university colleges which have been founded by missionary organizations. It is no exaggeration to say that a very great proportion of the intellectual élite which is the leader of resurgent Asia today has been formed by missionary professors in mission institutions.

prejudice against missionaries

However, it must be admitted that on the part of some, particularly among the nationalist leaders of the advanced countries of Asia, there is prejudice against missionaries or rather a mistrust of their approach to non-Christian cultures, a resentment against

the exaggerations of missionary propaganda, a belief that the missionary preoccupation makes it impossible for them to be fair or objective in the evaluation of cultures which have a very pronounced religious content, as for instance, the culture and civilization of India. That the superficiality and partisanship of some missionary publicists have been given ground for this mistrust is undoubted. But it is equally certain that a new attitude and new method of approach have marked recent years. The Holy See in particular has warned Catholic missionaries against unfair or insulting presentation of the culture of the people among whom they work. Catholic writers and theologians do not regard the entire religious teaching of non-Catholic religions as error and darkness. They appreciate the elements of truth and nobility which are found in them. Missionaries are encouraged to adapt themselves to the cultures of the countries where they labor and to seek to express Christian ideas and sentiments in the forms of art traditional to those countries. The result has been that some of the most competent books on non-Christian religions and philosophies, books which have shown deep understanding of the religious psychology of those people and sympathy for their aspirations have been written by missionaries. To give but one example taken again from India, the great Sanskrit scholar Father Johans, S.J., of the Belgian Mission in North India (Calcutta and Ranchi) is the author of a study of the Vedanta which has evoked the praise and admiration of the Hindu scholars themselves.

In view of the parallels and similarities which have been described all too inadequately in the foregoing pages, it is clear that instead of the possible and to some extent actual opposition between United Nations' activities and mission work, there is scope for wide mutual understanding, and in many important fields scope for co-operation. The United Nations is not a perfect organization. It can learn from the Christian missions and it will be all the stronger for gaining the sympathy of missionaries with their own world-wide organization and far-reaching influence. The missions for their part can certainly profit by much that the United Nations does in increasing understanding among the nations and in bringing assistance to backward areas. The Kingdom of God must be established on earth. "*Opportet illum regnare.*" Catholics can only rejoice that in carrying out their evangelical task, the United Nations can be of real help.

Sister M. Dulcidia, S.S.N.D.

In Praise of January

All hearts should grow warm at the fires of your feasts
As they burn through your days that are mantled with snow.
The first of them brings the comforting flame
Of a frail Infant's Blood, divinely aglow.

You set the earth singing in praise of His name,
You tell of the Magi who came from the East,
Of the wisdom and grace of a home where Christ dwells,
Of God subject to man, of Cana's dear feast.

The fire of the pain that your brave martyrs bore
Brings light and warmth through the gray of your days;
You give us the first of the hermits whose lives
Of penance and prayer set the desert ablaze.

You remind us of doctors who gave to the Church
The light of pure doctrine, of abbots who soared
In contemplative fires, of confessors who served
In the wretched and needy their suffering Lord.

You are host to Saint Peter, Christ's vicar, who comes
To preside at the feast that honors his chair;
You give us the days when the Christian world pleads
With the thrice holy God in an octave of prayer

That all may be one, may be joined with Saint Paul
In love for Christ Jesus. Oh, the wind and the storm
May sharpen the cold and darken your days
But your feasts are the fires where our hearts can grow warm.

A. M. Carré, O.P.

a people journeying

*There seems to be so little we can do about
the whole world situation. In fact
with H-bombing eminent the world
seems such a transitory object for our attention.*

*Can we as Catholics just forget about it
and concentrate on saving our souls?*

A recent book Hope and Despair
by Fr. A. M. Carré, O.P., throws so much light
on the relationship between our eternal goal
and our task in time that we quote
this section from it.*

When we were examining the personal structure of theological hope in the Christian's soul, we said that it was patient. A limitless horizon stretches before such patience, lived at the heart of a community. We are citizens of heaven, but we live on this earth. Each one of us may legitimately look forward to days and years to be lived through before the end is reached. Longanimity, then, and constancy are needed if we are to await the hour of God. But if the Christian is a member of a people with centuries stretching out behind it and centuries, no doubt, lying before it, then his patience must be in proportion to that tremendous history. If the "end" which concerns him is not only that of his own journey here below but the conclusion also of man's adventure in time, so vast

*\$3.50, P. J. Kenedy, New York, N. Y. Used with the permission of the publisher.

a prospect means that his patience must be bounded only by the limits of God's plan for the world.

Every generation comes up against what is called "the delayed fulfillment" of redemption. The people to whom we belong wonders that it needs such countless thousands of years for God's glory to appear. When, it asks itself, when will Christ fulfil His supreme act of Redemption? In the early days of Christianity, there were some who drew their strength from the thought that His triumph would be immediate; they thought that the end of the world was close at hand. Our fellows in hope were doomed to disappointment. "They thought that the change had not been complete. Evil persisted and even in their own assemblies the mystery of sin was still at work." Nor are these early Christians by any means the only disciples of Our Lord who have scanned the horizon for the first signs heralding the restoring of all things, or sighed for the dazzling apparition of the new heaven and the new earth.

the end of the world

While some have been impatient, others, of course, have accepted what they could not alter. St. Hippolytus, a Roman priest who was martyred about the year 235, has an interesting comment on this point. He consoles the weaker spirits who allow themselves to be hypnotised by fear of the end of the world. "The world," he says, "is destined to last for six thousand years. Now, from the creation to the birth of Christ was 5,000. . . . Our brothers can be easy in their minds and busy themselves about their daily affairs, for there is no danger of their living to witness the *parousia*." However much or however little these delays may matter, how are they to be accepted by the people of God? In the first place, it will be content to leave it to the Father to settle the hour and day. Century after century the people of God has to defend itself against the false prophets who maintain that they can bring into being in this world, here and now, the promised paradise: it suffers, too, and agonisingly, as Léon Bloy said, from "the infinite absence of God." At the same time these forms of patience are not enough. Baptised and nourished by Grace, this people knows that it will possess eternal life in the world to come, but it believes with equal assurance that that life is already given to it in this world and *for this world*.

pilgrims and strangers

We must make no mistake about the exact implications of the words "pilgrims" and "strangers." They are a true description of our condition, for citizenship in heaven is both the explanation and the reward of our hesitant attempts to climb. The situation they suggest, then, involves a certain detachment, as though we had no roots in the temporal values in which we might have looked for happiness and fulfilment if time alone had existed. But the words are far from implying a total uprooting. As they march onwards God's people keep "their feet on the ground." Patience does not mean for them that it goes against the grain to adjust themselves to the long pilgrimage here below. Too summary a view of the question might lead some to conclude that they despise their existence on this earth, but the truth is much more that they will respect it and take it seriously.

The process, we may even say, is reciprocal. The more this migrant people longs for the flowering of grace in the next world, the greater will be the value it attaches to the beginning in this world of possessing God, so long as that beginning is no more than a beginning. The more it comes to know and feel its citizenship in heaven, the more it will respect the world in which that citizenship has its origins. Before the Church of fulfilment and glory, Our Lord wishes there to be the militant Church, the Church of birth and painful growth, the Church that reproduces itself. We must not, on the ground that our end lies on the distant horizon, reach out only to that end, to the coming in power and the blessed City into which Charity urges us to enter. There are bound to be delays, and it is important to *put them to a good use*. God's people will love eternal life in all its stages, in every period of its development, the eternal life which is already with us in this human world. Every stage heralds the next, but each has its own particular value. The present moment is important to us by virtue of what it holds of the future, but it must be lived just as much for its own sake. The patience of God's people lies in loving this world with the same love as it gives to the next. Such considerations allow us to see time in its right proportions. Time must not be despised on the ground that there is also eternity. Rather, we should give it the value which eternity confers on it; we should sanctify it: *it is the duration of the patience of a people on the march.*

Such indeed is the lesson handed down to me, a man with but some few decades to live, by my own people: the *positive* meaning of patience. I might be tempted to see in my short journey nothing but a waiting for heaven. But for thousands of years the earth has been given to God's children, and the overlapping of time and eternity forbids them to despise temporal realities. The phrases of the Our Father and the constant prayers of the Liturgy tell us that they are good and desirable. Theology acknowledges their dignity when it teaches that the Christian can desire them, can seek them (which is a real act of theological hope), so long as they are not set up in opposition to, but are attached to, man's salvation. All the things that human ambition values, love, money, success in work, joy—is a baptised being to turn his nose up at these on the ground that his destiny lies beyond the visible world? Far from it: he will realize that while love and money and work and happiness can be made into idols, they can also be directed towards God. The being of all created things swings to the same pole, the ministering to God's glory. Instead of diverting them from their true orientation, we can and must respect this fundamental direction towards eternal life, and draw them with us to God. Such is the mode of being and true place of every love, every joy, every human desire. The motto of God's people is St. Augustine's *ama et fac quod vis*, just in so far as every temporal element, taken in its true orientation, and led to its proper end, leads man towards the possession of everything in God for all eternity.

patience and ambition

We must emphasize how strong are our roots in the created world, and in doing so we protest against certain interpretations of evangelical patience; the spirituality which confines itself to enduring in this valley of tears ends by making the whole universe a source of woe. No doubt temporal realities can—and very often do—stand in the way of theological hope. If they are enjoyed for their own sakes, without any connexion with eternity, if they are worshipped in the place of God by Whom and for Whom they exist, then they assist in the sinner's downfall. Like those Christians who confine their hope to this life, they are "worthy of pity" (*cf.* I Cor. XV, 19). But, let us insist again, theological hope can take these things to itself, can make use of them in a way that accords with

the Creator's will. It is one of the tasks of the patience we are discussing to see to it that "this world comes to the Kingdom in its full development and extension; science, culture, production, all the efforts towards a full mastery of the energies which lie hidden in the world, even the efforts to overcome death; all these are necessary for the world and man himself in the world to assume their full proportions and appear developed, adult, grown to be their real selves, at the coming of the Kingdom of God. That coming will be the complete and immediate answer to all the questions whose solution must nevertheless be sought throughout human history. Without this search, its elaborate ramifications and the continual bringing into play of the new energies it demands, the world would come to the embrace of the Spirit in a state of infancy or, like a larva, but half-formed. But with this search, everything is in full development and takes on its full reality."

the inertia of Christians

We see, then, how much to blame is the inertia of those Christians who will not give themselves to time on the ground that they belong to eternity; and there is no sphere in which this fallacy is more glaring than in social justice. To accept inhuman living conditions as normal because we trust to eternity to make up for them, is to caricature Our Lord's teaching. Even to take up such an attitude with regard to oneself must be considered wrong, for we owe respect to our dignity as children of God. It is, however, more our neighbor's position which heart and mind accept with this shocking imperturbability. André Gide was rightly taken to task for this well-known passage from *Nouvelles Nourritures*: "Death is terrifying to a man who has not lived a full life. It is only too easy for religion to say to such: 'Don't worry: it all begins on the other side; you'll find that they'll make it up for you.'" Religion says no such thing, as we have been at pains to emphasize. But were there not Christians yesterday, and are there not today, who depict patience in this light, as crude as it is mistaken? Here is a passage dealing with working men, written at the end of the last century by a religious: with the necessary alterations it might, unhappily, have been written at any time.

"Working men may often feel that the cross they bear is too heavy. They need comfort and encouragement.

"They are continually pestered by an impious mob to revolt against God and the social order, and we must strengthen their faith and confirm their Christian hopes.

"This can be achieved by dwelling on the happiness of heaven . . . which will make them more resigned to their hard lot here below.

"With his eyes and his heart now fixed on a brilliant future the working man accepts his situation with resignation. Better still, he even comes to love it and bless it as the best."

It is such words that cause the name of hope to be blasphemed against throughout the world. They distort both the task it performs and the good things to which it looks forward. If they take their place in the march of God's people towards the Kingdom, every betterment of life and every attempt to increase earth's bounty, spring from justice and charity, but also from hope. They are part of hope, the fruits of the patience of a people marching; they sanctify time and are a humble prefiguration of the Kingdom.

absolute certainty

Finally, we can distinguish another characteristic of hope. It concerns *certainty*. The theological virtue is stable; it presses on with such ardour that at times the effort is almost beyond its powers; and in each one of us it is certain of its own vitality. We shall never lack grace in this world: every child of God welcomes that truth, for he believes in the fidelity of his Father in heaven. It is from this that is derived the confidence that dwells in his soul, the sort of peace which arguments might justify but whose presence is bound up with that of the divine life itself. Such is the picture we have drawn, but we have not forgotten that it is threatened by a shadow: we may weaken and the devil's temptation is ready to worm its way in. "You are sure of God, you cannot be sure of yourself."

The Church of which we are a part also possesses—as a collective body, in her case—the certainty that Grace will be with her throughout the ages. She has "the words of eternal life": a mysterious reality which ensures her indissoluble incorporation in the risen Christ, and which we might express as follows: the Church holds on earth the deposit of eternal life; it is in her hands, it is she who shares it out, and she binds and looses until the last Mass shall have been said on earth. It is she who, by the word of God and the

Sacraments, makes from eternal life grace in this world. The Holy Ghost gives His help to the Church's visible head and to the whole body of bishops to ensure perseverance and growth in truth. He gives her his help in all her members to ensure perseverance and growth in the supernatural life. It is as though Christ had said to her (He said what comes to the same thing to the Apostles): "I wish through you to bring about the salvation of the world." There are no second thoughts with God's gifts, least of all with the gift of salvation.

Christ's victory

The Church's hope is founded on Christ's victory when He triumphed over evil. Outside events may fill the foreground, but the Church knows that her true history is a sacred history, the sacred history of the Body of Christ striving towards its coming of age and the day of glory.

We must understand what every Christian can draw from this hope which the Church retains. At a time when so many of us are brought up short by some of the sociological aspects of the Church, we should make sure that we see quite clearly what a member of the living body would lose in his hope, if he were to cut himself off from it. The Church is not primarily a temporal institution divided into dioceses and parishes; it is primarily the invisible congregation of the redeemed, and its whole visible organization is to minister to this invisible congregation and life of men's souls. If I break away from the Church, not only do I deny the baptism which gave me hope when it gave me the divine life, not only do I cut off from its sources my own theological virtue which the sacraments nourished, but I shut myself out from the collective hope whose certainty is *absolute*. Never let us bring ourselves to so wretched a state! My confidence may be shaken, my soul may struggle in the grip of temptation, despair may lie in wait for me; but the Church's hope is something that can never falter. It is that which helps me to make of my own threatened hope the victory which the risen Christ won over evil. I am of the people who are moving towards the City. I belong to this people-church in which are realized the promises made to Israel. Whatever may be the vicissitudes of the visible history of the universe, I know that its true progress is towards heaven.



Dolores E. Brien

foreign students

Dolores E. Brien, director of the Grail International Student Center in New York City, suggests some ways in which American Catholics can make more effective contact with the 34,000 foreign students in the U. S.

Last year *Life* carried a picture story on "Onuoha and the Good People." The article described the reception given to Geoffrey Bahale Onuoha, a 22-year old Catholic from Nigeria, by a Protestant rural community in Cherokee, Tennessee. Fifty-three people were on hand in the wee hours of the morning to meet his plane; the hospitality he received in the families was overwhelmingly warm and friendly. A community gathering was arranged to give Onuoha a chance to shake hands with the townspeople. At the reception he proudly presented them with an ivory elephant in appreciation for what was "the most wonderful experience in my life." He spoke during services held at the local Baptist and Methodist churches. He thanked the congregation for his reception, saying he thought that "the practice, not the name, of the religion was important."

Thirty-four thousand young men and women from 215 nations of the world are now matriculating in our colleges, according to the census of the Institute of International Education. Like Onuoha, they seek top-level education facilities and experience of life in America. They study everything from interior decoration to electronic engineering. They are hard working, eager to do well, ambitious for the future. Still in the formative period of their lives, their experience in this country will make a deep and lasting impression upon them. By

the very fact of their education, they are destined to be future leaders among their own people.

For the past 40 years Protestant groups like that of Cherokee, Tennessee have been keenly aware that the presence of these young people in America is an opportunity to influence the world without moving from one's own doorstep. Groups such as the Committee on Friendly Relations Among Foreign Students and the American Friends Service Committee have developed an extensive program of hospitality, services and orientation courses directed toward international understanding.

What relation do these foreign students have to us as American Catholics? Out of the 34,000 students, 11,000 are Catholic, the precious fruit of missionary endeavor, the hope of the Church for intelligent, capable, lay leaders in Asia, Africa and throughout the world. However, because they lack contact with Catholic life in America, the faith of numbers of these students is often weakened or even lost entirely. Moreover, few awaken to their own possibilities for responsible lay leadership in their homelands. Hence, potential leadership of great significance for the Church is never fully developed. This is the challenge to American Catholics: to welcome these young people, to draw them into Catholic life, and to help orientate them for their future apostolic task.

The bishops, viewing the far-reaching implications of the foreign student question, have made special provision for extended services to them through N.C.W.C.'s Foreign Visitors Department. So far as the American laity are concerned, we have a late start, compared with our Protestant brethren, but we can say that at least a start *has* been made. Three years ago when the Grail International Student Center began in New York, relatively few Catholics were aware of the presence of the foreign students, much less of their missionary significance. Through the initial work of the Center and of other groups such as the Mission Crusade, the Mission Secretariat and Maryknoll, the situation of the foreign students has increasingly been made known to American Catholics and there has been a corresponding generous response. Organizations like the Newman Club, the International Federation of Catholic Alumnae, the N.F.C.C.S., the C.F.M., V.I.S.A. are co-operating in foreign student programs. Crossroads Student Center provides a meeting place and program for foreign students in the Chicago area.

In New York City, where the largest number of foreign students is concentrated and where the majority enter and leave the U.S., the

Grail Center provides services, contact with Catholic life and formation for lay leadership. It arranges, with the help of a corps of volunteers, receptions for students at port of entry, hospitality in Catholic homes, part-time and summer employment, and a regular program of cultural, intellectual and religious activities.

It still remains to be seen whether we can achieve, through these various efforts, a true meeting of minds and hearts between Catholics and foreign students. As the students leave for their homes, will their experience here have brought them to a closer bond with fellow Catholics of other lands? To a sense of personal responsibility toward the Church? This is the ultimate test of the value of their studies here and of their association with us.

Drawing upon our experience for the past several years, I would like to suggest some of the factors which will enter into our contacts with foreign students.

different cultural backgrounds

We are dealing with people whose cultures are very different from our own. It is natural to expect that we will have different and apparently contradictory reactions. But how difficult it is in the actual human situation not to judge everything according to our own mores! It takes a continual effort to appreciate that the French, or the Chinese, or the African may have another and sometimes better way of viewing things! Misunderstandings can arise, for instance, over forms of courtesy. Orientals feel it rude to ever refuse an invitation. As a matter of tact on their part, they feel it kinder to say "yes" even though they have no intention of keeping the appointment. One has to learn when "yes" or "maybe" means "no."

Unless we ourselves have spent some time in similar circumstances abroad, it is hard for us to realize what the first year in the United States means to a student, after the novelty and excitement wear off. Changes in climate, diet, housing, as well as the strain of constantly using a foreign language, the pressure of studies (which he usually takes more seriously than an American student) all combine to make the student nervous, tense, ill at ease, seemingly withdrawn and almost anti-social. Disappointments, shyness, language barriers, lead the student to isolate himself, to cling to his national group and as a result he does not make a real contact with American life. For instance, an Indian student tried to save her meager funds by skimping on meals

and walking to school in her flimsy sari during the cold winter months. Too shy to ask for help, she concealed her plight till she was hospitalized for malnutrition and rheumatism. She was embittered by her experiences and admitted that she hated everything about this country.

the need for a personal approach

The foreign student is, after all, not a problem we are solving, but a human person with likes and dislikes, difficulties, ambitions—like us all. He would like our understanding, our friendship, to have us share something of ourselves. Students have pointed out that while Americans are charming and likeable, they find it difficult ever to make real friends of them. For that reason they often find home hospitality disappointing. The fault is not always with the Americans. We often find foreign students reserved and distant and do not know quite how to break through the reserve. Yet, once a friendship is established, the most reserved students prove themselves to be deeply responsive.

racial discrimination and nationalist feelings

Foreign students, particularly Africans and Indians, are hypersensitive about the question of racial discrimination, and all have had some experience with it. For example, an African student attended Sunday Mass in a white parish just north of the Mason-Dixon line. He was forced to leave the Church with a policeman as an escort. This particular student has not stepped inside a Church since. On the other hand, our reputation abroad for discrimination has often affected the students even before they arrive. One Indian remarked to me how his fellow Indians on the boat enroute to the States already kept to themselves for fear of being snubbed.

Contact with students will make us realize, to our shame, how little we know or care about what is taking place in Africa, Asia and Latin America—the problems, the struggles, the longings of these people. Students reflect to an intense degree the national sentiments and aspirations of their homelands, and homesickness gives an added strength to their feelings. They are looking for an opportunity to talk over the political, economic, and social problems which weigh on their hearts. They want to speak freely and frankly and they need sympathetic listeners. Once a student is sure of sympathy, he is apt to

unload many of his grievances concerning political or social injustices. Counter-argument and indignation seldom help matters. What these students need is encouragement to think through their problems. One effort along these lines is the bulletin *Tam-Tam* for African Catholic students published by Service Social Catholique des Etudiants d'outre Mer. In the bulletin, the students air their opinions about very controversial issues as frankly as they wish. At the same time they are stimulated, without use of pressure, to view their positions with a Catholic attitude.

materialism in America

Our culture is often labelled by students as "materialistic." They have a good deal to say about the damaging influence of American movies and other examples of our technology upon the changing cultures of their own countries. At the same time, however, the economic and technological development of this country influences them deeply and raises complex and contradictory reactions. No one is yet able to give an adequate answer to this basic question: "How *do* we save, in America or abroad, the genuine values of our way of life and still utilize the technological advances of our time?" For the foreign student, it is often a more pressing question than it is for us. The African, Asian and Latin American students especially are profoundly affected by the all too rapid changes taking place in the social and cultural patterns of their countries. Consequently, they are sometimes emotionally and psychologically disturbed without themselves realizing the cause.

The majority of the 11,000 Catholic students attend secular universities, where they are exposed to the prevailing skepticism and relativism. For many, Catholicism does not run very deep. Students from mission territories of Africa and Asia are usually first or at most second-generation Catholics. A young Nigerian Catholic, educated by missionaries, mentioned casually, "I attend Protestant services in Harlem every Sunday. Of course, I go to Mass first, but we don't take these things as seriously as you do." Even students from traditionally-Catholic countries manifest an ignorance of the basic teachings of the Church. On the other hand, there are many outstanding young people—intelligent, capable, zealous—who have the makings of future lay leaders. Services of hospitality or job counselling alone do not suffice to meet the situation. It is a question of drawing these young people

into a Catholic atmosphere that is both dynamic and challenging.

Pius XII urged students to commit themselves to a definite form of Catholic Action which will give them the moral and religious strength of a spiritual community.

the experience of community

Such experience of Christian community is one of the most important aims of the program at the Grail Center. At varying times, young women from 20 different countries of Africa, Asia, Latin America and Europe have lived at the Center with Americans and shared intimately in its apostolic work. Every Sunday morning students have breakfast together after the recited Mass in Corpus Christi Church. After six days of grabbing a bite in the cafeteria, this informal family gathering marks Sunday as a special day of the community. Students are invited to share some of their cultural treasures and to become acquainted with modern Christian productions of the western world. For instance, African students have presented dramatized versions of Camara Laye's "The Dark Child," and Alan Paton's "Cry the Beloved Country." A seminar was conducted last June on the very theme, "Building the Christian Community," in which students and lecturers probed the complex problems of community in a changing world.

I mention only a few of the factors involved in our relationships with students from other countries. Every day brings new experiences and deeper understanding. Our first contacts had all the fascination that "international" and "foreign" connote. As we grew to know each other better, our differences in culture, tastes, and attitudes could have become a source of misunderstanding and mistrust. It becomes easy to criticize and be irritated when peoples of other cultures do not see things exactly the way we do. I think we all go through a period of disenchantment when we discover that underneath we are all sons and daughters of Adam. However, disillusionment can be the beginning of love.

If only we come to love one another, in humility and patience, we shall find our contact with one another deeply rewarding. Personal friendship with those from other lands is a wonderful opportunity to break down our own ghetto mentality, to overcome our often hidden and deep-seated prejudices and to deepen our love of the Mystical Body of Christ.

book reviews

THE CHURCH OF THE WORD INCARNATE Volume I: THE APOSTOLIC HIERARCHY

by Charles Journet, Sheed and Ward, \$7.50

In an age like ours which is apparently committed to "digests", one experiences something of a shock on coming across this long and deeply theological study of the intimate constitution and essential mystery of the Church. This book is the first of a series of four which will explain the Church in terms of the four causes from which she results: efficient, material, formal, and final. In this first volume, the author is concerned with the Church's authority, past and present, that is to say, with the power of order and the power of jurisdiction, and her mark of apostolicity.

This work is comprised of ten chapters and twelve excursuses. A good two-thirds of the book (ch. 4-8) and the part that will certainly occasion much discussion, is given over to an examination of the Church's jurisdictional powers. Here many concrete problems, involving the Church's position in space and time, arise: e.g., her attitude toward the Jews (ghettoes, etc.), Indians, heretics, papal infallibility, the Papal States, Vatican City, the persistence of the Papacy and the astonishing character of this permanence, wars, just wars, Crusades, toleration, her spiritual and temporal powers (the "two swords")—all these themes are handled by Journet not as a historian (although he does not neglect history), but as a theologian sure-handed with his principles.

What attitude should a Catholic take toward his fellowmen who are not Catholics? Should Catholics aim at a spiritual, sacramental Christendom, or at a secular one? With great delicacy, and following the lead of Maritain, Msgr. Journet lays the groundwork for a kind of Christian ecumenism, for a kind of pluralism that makes possible the association of Christians in the temporal order. Charity, which deals not with essences or with the truth of things, but with people, will dictate a love and an appreciation of one's fellows, a partnership in a common endeavor, not of beliefs, but of men who believe.

The Church is an organic whole of which Christ is the Head, and Christians the Body. What then is the status of those who are not baptized members of that Body? The distressing reaction of a certain group in Boston to the *Mystici Corporis* of His Holiness Pope Pius XII focused all eyes on the phrase "Outside of the Church, no sal-

vation." It is with grateful relief that we peruse Msgr. Journet's remarks on this phrase. With sure instinct he holds that one may be related to the Church without being actually incorporated into it. Not that there can any longer be talk of the "soul of the Church," or of an "invisible Church"; there is but one Church, composed of just men and sinners, body and soul together. Those who do not belong to her visibly may however be saved if they are united to her at least by desire and longing. Their desire need not even be explicit, if they are in a state of invincible ignorance; implicit desire in such cases is sufficient.

Thus the Church of Christ, confided to Peter, is more pure and vaster than we had expected. More pure because, although she is not without sinners, she is without sin; the faults of her members do not soil her. More vast, because she assembles around herself all who shall be saved. She knows that in the depths of space and time there are attached to her by desire, in an initial and latent manner, millions of men whom invincible ignorance prevents from knowing her, but who have not refused, surrounded though they be by errors, the grace of the living faith offered to them in the intimacy of their hearts by the God Who "desires that all men be saved and come to a knowledge of the truth." She herself does not know them by name, but she feels their numberless presence about her, and at times in the silences of her prayer she hears in the night the muffled sound of their steps.

The reader will have gathered by this time that Msgr. Journet's book is not the kind one can read while watching television; as a matter of fact, it is, despite the excellent translation, undeniably hard reading. Every science has a right to its own terminology, *concedo*; but the uncompromising use of scholastic terminology will undoubtedly repel many otherwise willing readers. Seminary professors and those who like strong, solid food, and more than a passing acquaintance with Saints Augustine, Thomas Aquinas, Catherine of Siena, and men of the stature of Maritain, Marin-Sola, Schultes, Soloviev, Newman, Moehler, Oscar Cullman and Karl Barth, will appreciate this *tour de force* of Msgr. Journet.

Richard T. A. Murphy, O.P.

ASPECTS OF THE CHURCH

by Yves de Montcheuil, S.J., Fides, \$3.75

In spite of its rather abstract and forbidding title, this is not a "difficult" book, but rather a lucid and engrossing one, written simply and clearly, with Jesuit erudition and French sobriety of thought and logical reasoning. Above all it is a completely honest book, shunning no issues, glossing over no contradictions, but rather pointing up negative comments and attacks made upon the Church from outside. It is

primarily a book for Catholics, presupposing an acceptance of the Church's doctrines.

There is great need for such a clear presentation of what the Church is and what place it should take in our lives. For we are all too often lacking in deeper knowledge of the Church, as instituted by Christ: we tend to take our "belonging" for granted, and do not go much beyond Mass and the Sacraments, with perhaps a little spiritual guidance now and then—where not too inconvenient.

Here is a clear statement of the Catholic standpoint that our contact with Christ, our life in Him, is achieved only through the Church, who is at the same time, the way to direct union of the individual with God. This, to the outsider the "problem" of the Church, is to her members her Mystery—the double aspect on which all her functions are based: exterior manifestation in time; and interior life, leading to eternal fulfillment. One point seems of special importance: the Church, dispenser of divine Truth, (not its source, as is sometimes charged), and visible continuation of Christ's life on earth, existed before the Gospels, which we accept on her authority.

Her function is threefold: dogma, i.e. Faith; morality, i.e. the transformation of Faith into life; and the Sacraments, by which we become part of the living body of Christ.

This much will be familiar to most readers. The ensuing chapters aim to give us what we often lack: an awareness of the Church's presence in every Catholic life, her role of consecrating and bringing back to the Creator the whole of creation (hence her continuous blessing of all things . . .). Fr. de Montcheuil beautifully points out the many symbolic names given to the Church in the New Testament and the writings of the Fathers. Of all the aspects that these names present, he chooses that of the New Israel and of the Kingdom of God. Israel's relationship to God was based on a promise and a covenant; the New Israel is no longer a promise, it is based not on a chosen race, but on all mankind. The covenant is taken over by the Church, *ecclesia*—the totality of the people of God.

The Children of Israel were promised very tangible riches for the keeping of the commandments; in the new Kingdom of God, we possess the supreme gift, God Himself.

The Church leads us, not, as is charged by her enemies, to dominate and enslave our conscience, but to bring us to Christ, whose life is realized in and through her. Without the spirit of active participation, mere obedience is but a burdensome duty.

Active Catholic laymen will be interested in Fr. de Montcheuil's stress of individual effort and initiative, which he shows to be far more in keeping with the intentions of the Church than a passive dependence

on the hierarchy, and more fruitful in her continuous rebirth. (He cites the examples of St. Thomas Aquinas and St. Theresa, the institution of the Rosary and the Stations of the Cross.)

In explaining the position of the Church on such controversial subjects as her attitude toward the changing temporal order, her holiness in spite of the obvious sinfulness of her members, Fr. de Montcheuil always goes deeper than the obvious and superficial answer. For here, as throughout the book, we come upon the one all-embracing aspect of the Church: her more-than-humanness, her reality as divine life existing in the temporal order.

Fanny Kallir

PROTESTANT-CATHOLIC-JEW

by Will Herberg, Doubleday & Co., \$4.00

Here is a book that can be quite easily misunderstood by sincerely religious persons of all denominations but particularly Catholics. At the outset it is evident that Herberg is attempting a sociological analysis of the three great religious bodies in the United States. This is not the way matters should stand regarding religion he intimates, but rather the way matters do stand. The old melting pot notion by which immigrants should be transformed into the image and likeness of Americans regardless of their native origin has not quite come off. What has happened instead is a tripartite development in which the sense of belonging, formerly based upon nativity origins, has become a sense of belonging based upon membership in the Jewish, Catholic or Protestant religions. Religion in America, it seems, has become a badge of identification or a symbol of status roughly equivalent to the old school tie in England, or the Social Register or membership in an exclusive club in the United States. There is one notable difference. All can belong regardless of social or economic position.

In partial proof of this the author may have leaned a bit too heavily upon the research of Professor Kennedy of Yale on mixed religious marriages. In her paper, "Single or Triple Melting Pot" she stated that in the past marriage was largely intra-ethnic. Today it is largely intra-religious. Thus the ethnic boundaries have been replaced by religious boundaries. The research of Reverend John L. Thomas, S.J. in the same area tends to question this conclusion. A recent poll in *The Woman's Home Companion* also showed that Catholic mothers objected much less than Protestant and Jewish mothers to their children's marrying a person of another religion. It will require much more and better research to determine whether Herberg's thesis in this instance is right or wrong.

Another thesis of the book is that members of the three religions tend to regard them "as merely an alternative and variant form of being religious in an American way" (p. 278). ". . . each of the great religious communities is regarded as an equi-legitimate expression" (p. 274). Catholics and certain others will find this very difficult, in fact impossible, to accept. Recent tensions between Protestants and Catholics and the not inconspicuous anti-Semitism raise questions whether Catholicism and Judaism are really regarded as "equi-legitimate expressions."

Despite these criticisms the book is challenging and stimulating. Herberg's scholarship and communicative ability, already well established, are abundantly evident in this work. His basic thesis that religion is filtered through a culture cannot be questioned, but if it has been filtered to the extent that Herberg believes, the religious revival in America is more synthetic than real and all truly religious people may find more concern than solace in the reputed revival of religion.

John J. Kane

CATHOLIC-PROTESTANT CONFLICTS IN AMERICA

by John J. Kane, Regnery, \$3.50

There are many levels on which differences of opinion or of belief may be carried on. There are also a number of ways in which prejudice arising from difference may be expressed. Virulent and hysterical attacks may be met by equally heated replies, or by patient and calm appeal to facts. Similarly, quasi-scholarly and sophisticated attack may be met on its own terms, with careful distinctions and correct interpretation of acknowledged fact. One of the impressions one gains from Dr. Kane's new book is that anti-Catholicism has become considerably more sophisticated over the years, and that the current situation in Protestant-Catholic relations requires the calm and reasoned approach which characterizes both his own presentation and the refutation of Paul Blanshard's best seller by James O'Neill.

Catholic-Protestant Conflicts in America is especially commendable in avoiding concentration on the violent, hysterical attacks of the "lunatic fringe" of Protestantism, which are largely compounded of distortion and outright falsehood, and are neither representative of Protestantism nor an especially important element in contemporary Protestant-Catholic relations. These have been especially well dealt with by a Methodist, Ralph Roy in his book, *Apostles of Discord*. Contemporary strains between the religions are a result, not so much of bigotry, but of fears resulting from misunderstanding or misinterpreta-

tion of facts, even in Mr. Blanshard's case. An erroneous "definition of the situation" by members of both groups, as the author points out, is followed by consequences which are nonetheless real.

A few main theses unify the presentation of the current situation: Protestant attacks on the Church, its hierarchy, beliefs, practices and membership are *symptoms* of an already existing tension, rather than merely causes of such strain. Intergroup tension is always a two-way street, and both groups are responsible for the conflict situation. In the case of Catholics, it is by their tendency to separatism, a result of their historical experience of violent anti-Catholicism in American society, and the over-sensitivity commonly characteristic of minority groups, that they contribute to tension. The Protestants contribute by their conscious and unconscious refusal to become more familiar with Catholic belief and practice *as it is understood by most Catholics*, and their insistence on viewing Catholicism as a threat, both to democracy and, correlatively, to the survival of Protestantism in America. Specifically, this results in a refusal to permit to Catholics privileges which Protestants exercise: the right to upward social mobility (which Catholics have failed to exercise, as Dr. Kane demonstrates in a chapter on the social structure of American Catholics, and Rev. John Tracy Ellis has pointed out in the intellectual realm), private education, "interference" in political affairs by religious leaders, and, perhaps most fundamentally, the right to have sinners or mistaken individuals in their midst. It seems, concludes the author, that the object is to attack Catholicism with whatever cudgels are handiest, and, for the Catholic, this means that inactivity is condemned as often as positive behavior.

This book is a careful and gracious apologia for Catholicism, and herein lies the reviewer's only criticism. Though the role of Catholics as the minority group in creating a situation of tension is undoubtedly less evident than that of the majority group, it nevertheless exists. It would have been useful and would have better evidenced the inherent fairness of Kane's presentation, if the issues, media and sources of Catholic anti-Protestantism had been submitted to a closer and more detailed analysis. However, that might better be the subject of another book.

Stephen D. Doyle

HIROSHIMA DIARY

by Michihiko Hachiya, M.D., University of North Carolina
Press, \$3.50

This little book has value for us all. It's a lucid account of the horror and misery of Hiroshima (August 6-September 30, 1945). We once heard one of the key men on the plane which devastated that city. He dis-

cussed his reaction. It was, in essence, "a job to be done." His approach was that uncongested—his reaction that apathetic. We dare anyone to see what happened in Hiroshima that day, through Dr. Hachiya's book, and then come away that cold. The doctor shows a comparatively few survivors living together, healing one another's wounds, sharing one another's heartaches over the loss of loved ones, trying to take courage in the face of incipient symptoms of fatal radiation sickness, and then hiding their fears from one another. One is struck with the intimacy which warmed their otherwise bleak hearts and which makes a kind of home out of the dilapidated hospital to which they've come for help.

Dr. Hachiya's reaction to this situation is one of a human being and a scientist. One is struck with his ability to put down simply the story of these poor people, and, at once, to draw away and evaluate the results of the bombing as a medical scientist. The latter will have particular value for his field, the former, for us all.

It is interesting to note the way religion plays a part in this drama. One doesn't hear of common prayer as one might, under similar circumstances, in other cultures, but one sees the need which man finds to know the meaning of life when he is caught in suffering. The people of Hiroshima had their lives, their loved ones, their homes, their treasures—great and small—all withdrawn to a greater or lesser degree. Dr. Hachiya, while not revealing the religious reaction of his companions, brings out his own spiritual reaction. He is stripped—and he finds developing a true poverty of spirit. He is able to face life with only himself—in a sense. And from this he finds a deeper self. Unhappiness and pain play a part, to be sure, but in and through the detaching process he becomes whole. One is struck with the sameness of the pattern, the simplicity of it—the one God rises to purify us all.

Hiroshima has become a kind of symbol—a symbol of our past sins and our potential sins. This book will help us see why such a thing should not happen again—to a Russian city or an American city. Then we will all want to find a way to make certain it does not happen.

Joan and John Franks

PASTORAL PSYCHOLOGY IN PRACTICE

by Willibald Dewal, O.S.B., D.D., Kenedy, \$4.00

One of the major blights on Catholic publications is dishonest reviewing of Catholic books. Those of us who have spent hundreds of dollars in the purchase of shoddy or worthless books on the recommendation of a "friendly" review have become allergic to book reviewers who

deal in superlatives. For this reason I hesitate to write of this book according to my inclination. Before I had read a third of it I was saying to myself, "Why wasn't this book written and published forty years ago?" When I finished it my honest verdict was, "It will be hard to improve on this; it contains everything a priest, teacher or social worker would need to know of practical psychology." Then I consulted another priest, less than two years ordained, who was reading the book and found his opinion coincided exactly with mine. "Excellent. A pity we didn't have this in the seminary."

Father Dewal combines thoroughness of treatment with a lightness of style which makes his work very readable. The print is small—it had to be, if the book were not to run to around 500 pages—but puts no strain even on aging eyes. He deals with all classes and varieties of human beings, differentiated according to their age, sex, social position, occupation, personal disposition and the progress they have made in their journey to God.

Nearly four-fifths of the book is concerned with normal human beings or human beings who are only slightly abnormal. This is as it should be since this is the kind of person the average priest has to deal with most of the time. In Part Three (less than 50 pages) the author discusses psychopathic cases and suggests how a priest or director should deal with them. As an appendix he gives a glossary of technical terms which every priest and seminarian will find useful. The definitions are short but seem to contain everything necessary for a clear understanding of the terms.

It may seem churlish to point out defects in a work which I have praised so highly. I do so hesitantly, and with the qualification that they may not be defects for others who will use the book. The only reason I mention them at all is so that the second edition may be even better than the first. The chapter on character type, pages 151-164, could, I think, be omitted, without the loss of anything for the average priest. Many of the ideas expressed here are found elsewhere in the book and what is new could not be developed with sufficient fullness without adding considerably to the length of the book. This is the only chapter that is overcharged with technical terms.

The short chapter on the predominant passions, pages 126-128, is well done but the terminology used strikes an American as inappropriate. Both "sensuality" and "pride" convey to us the idea of defect or fault, whereas here they are used to describe a character tendency. They seem to me to coincide, almost, with Adler's "will to community" and "will to power." For American readers this latter terminology is more meaningful. Likewise the phrase "sense of shame," on page 98, could profitably be changed to "modesty," which is its meaning.

Finally a word of praise for the translator, who has done a masterly job. Seldom if ever does the reader feel that he is reading a translation.

Msgr. Laurence Forristal

TRUE MORALITY AND ITS COUNTERFEITS

by Dietrich von Hildebrand with Alice Jourdain, McKay, \$3.00

One of the many values of this most recent in the list of books on Christian ethics and the moral life by Dietrich von Hildebrand, is the fact that it aims to do justice to certain aspects of "circumstance ethics." Circumstance ethics, a term used by Karl Rahner, S.J., a German theologian, refers to a concept of morality which stresses the filial relationship between the individual soul and God, and the uniqueness of each man's circumstance in deciding on a course of action. It emphasizes to an extreme degree that freedom "wherewith the children of God are free," and minimizes dangerously the yoke of God's commandments. Such an emphasis was carried very far among Catholic groups in post-war Europe, so far indeed that His Holiness, Pope Pius XII, was prompted to warn of its dangers in an allocution to the World Federation of Catholic Young Women when they were gathered in Rome. Pope Pius pointed out that this ethic does not simply negate the norms of morality but rather displaces them from the center of our lives to the extreme periphery.

There is no doubt that such concepts would not have had much currency in the United States were it not for their incarnation in the works of such Catholic authors as Graham Greene, Francois Mauriac and Gertrud von le Fort. Their excoriation of pharisaism and self-righteousness among Catholics goes so far as to approach a "sin mysticism." Over and over again we encounter the "tragic sinner," who is opposed as a hero to the villain played by the judgmental self-righteous Christian who seemingly keeps free from objective mortal sin. The chapter, in von Hildebrand's book, on "Sin Mysticism" is especially subtle, clear and vivid. On the other hand, the chapters on "The Pharisee," and "Self-Righteousness," are sometimes less clear and somewhat too apodictic. It is probably necessary, in delineating a type, such as the pharisee, or the self-righteous Christian, to speak apodictically and without equivocation. However, to this reader, many sentences such as, "The self-righteous zealot will always tend to suspect the worst in other persons' moral conduct," or, "But when he is confronted with extraordinary Christian traits in a living person, he will openly despise him and consider it as bad taste and unpleasant exaggeration," have a ring of a species of moral determinism. A softened phraseology,

not quite so definite in its assertions, would remove this unintentional effect of moral and psychological determinism.

The Holy Father points out that circumstance ethics derives from that existentialism which so flourished in Europe immediately after World War II, not especially the old existentialism of Gabriel Marcel, but the sensational form promulgated by Sartre.

Whether atheist or not, existentialism stresses the freedom of the individual, his necessity to commit himself to something in life, the uniqueness of his individual circumstance. Such a concept of man is in revolt against the unthinking man, committed to nothing; against the conformist bourgeois man who accepts almost indifferently the good and bad in his environment, against the man who bows to totalitarianism though it violates the very essence of his faith, against the soldier who surrenders his conscience as a too-heavy burden and fights for a good or evil cause, using good or evil means.

This book indicates those elements in circumstance ethics that are valuable contributions. Those who have seen post-war Europe at close hand can see that this emphasis on the uniqueness of the individual, on his freedom and the necessity to use it in free commitment, on individual responsibility from birth to death, need not betoken a flight from morality, but rather the beginning of a return to true morality, to the role of conscience in an age when the juggernaut of the calibanian state flattens out these concepts and the free world tends to drive them to the periphery of life. *Jerem O'Sullivan-Barra*

BROTHER NICHOLAS, A LIFE OF ST. NICHOLAS OF FLUE

by George R. Lamb, Sheed & Ward, \$2.50

The glory of the saints is the glory of the Church and this is equally true whether these saints be well known to us or not. St. Nicholas of Flue is one of the Church's "not so well known" saints, at least outside of his native Switzerland. In this book, author George Lamb, an English convert to Catholicism, intends to make him better known to us. It is good for us that he did, for the life of Brother Nicholas is well worth our knowing.

A fifteenth century Swiss saint, Nicholas of Flue after twenty happy years of married life heeded God's call and left his wife and family to lead a life of prayer and union with God as a hermit. Brother Nicholas, as he became known to his countrymen, lived twenty years as a hermit and the celebrated fact about this period was that he never ate nor drank. The knowledge of so heroic a fast and the holy life he led soon drew many to him for counsel on matters both spiritual and temporal. It was his advice, embodied in the Agree-

ment of Stans, that saved and perpetuated the united Switzerland that we know today. Moreover, the period of Nicholas's life was the period just prior to the Protestant Reformation when evil times were afflicting the Church. Against this background of clerical laxity and widespread moral decay, Nicholas offered his life to God in humble prayer and peaceful contemplation.

This is a scholarly book, written for the adult mind. It differs from most other lives of the saints in that it is more of a commentary on the life and times of St. Nicholas of Flue than his actual life. Throughout the book, the author's great concern to separate truth from legend is apparent.

The life of Brother Nicholas with his prodigious fast and symbolic visions might well at first glance seem unintelligible, perhaps even unbelievable. A closer look, however, coupled with the author's copious explanations and varied reflections should dispel these doubts. It is often our tendency to judge the lives of the saints according to our own standards. This, of course, we ought not do, for as Mr. Lamb remarks, "the saint's world is literally unimaginable, both in the sufferings it brings and in its delights; above all, in its delights. For the one endlessly effervescent characteristic of the thoroughly mortified soul is its delight, its joy in the Lord, its optimism."

Normand J. Demers

THE KEY CONCEPTS OF THE OLD TESTAMENT

by Albert Gelin, Sheed & Ward, \$2.00

THE OUTSPOKEN ONES

by Hubert Van Zeller, O.S.B., Sheed & Ward, \$3.00

Here are two small books from Sheed and Ward on aspects of the Old Testament. The first, *The Key Concepts of the Old Testament*, is by a serious scholar and though so short (94 pages) as to be hardly more than a *schema* should be of immense value to the student. The second book, though twice as long, is so lightweight that I found it almost unreadable. This is the sort of book that clutters up our Catholic libraries till we can't find the good ones, the sort of book that tempts one to despair of seriousness in the Catholic mind.

As suggested above, the first book is really valuable. It clarifies the evolutionary character of Judaism and indicates: 1—the gradual education of the Hebrews in monotheism against the persistent tendency to archaic polytheism and idolatry, 2—the development of the idea of God's spirituality, 3—the progressive revelation of God's plan for mankind culminating in the promise of the Messiah, 4—the growth

of personal and other-worldly religion and morality from primitive communal and temporal concepts. The author teaches in a French seminary. His students are fortunate.

J. E. P. Butler

BOOK NOTES

A basic book for those of us who need a refresher course in the business of applying Christian principles to our lives is *Good Christian Men Rejoice* (by William Lawson, S.J., Sheed & Ward, \$2.50). Father Lawson presents an explanation of each of the beatitudes in a direct, concise, and practical fashion, often with an entirely new slant, at least new to this reader. For example, in the section "Blessed are they who hunger and thirst after justice," Father equates justice with holiness, gives the biblical basis for the interchange of words, and proceeds with a discussion of our responsibility to "hunger and thirst after holiness"—to be dissatisfied with mediocre effort and complacency. After the last chapter, there are a series of short meditations on the virtues covered in the book.

Grace Lamm

The Thaw (by Ilya Ehrenberg, Regnery, \$3.50) is a bleak narrative through which its Communist author makes a feeble attempt to break through the icy petrifying deposit of political subjection and proclaim that there are still "exultations, agonies, and love, and man's unconquerable mind"; but whose bombshell turns out to be only the long-exploded theme of a dreary illicit love. Commendable chiefly for its splendid supplementary analysis, *The Death of Art*, by Russell Kirk.

Elaine Malley

Hey, You! (by Michael Hollings, Newman \$2.00) is a practical little book aggressively written to spur our wills to prayer; to help us know what prayer is; to show us the importance of taking an active, co-operative part in the Mass; to make us want to become saints, to want to love God and give ourselves to Him. Father Hollings is trying to shake us from our spiritual lethargy, those of us who yawn our way through life.

For the many people who just haven't given a thought to any spiritual values, and to those who have vaguely thought of them but are afraid to do anything about it, this book should act as a shock, a jolt, and be of value in getting them to begin a practical life of prayer and perhaps spur them on to greater interest in God and Catholicism. However, for those who are already aware that God is the Source, Center, and Goal of all life and love and who have done some serious reading, *Hey, You!* will not be of any additional interest.

Peggy Short

Margaret Trouncer's novel based on the life of Saint Margaret Mary Alacoque (*The Nun*, Sheed & Ward, \$3.50) received high praise from

the British press; however, as a novel, it is disappointing. The impetus necessary to the unfolding of a narrative is lacking; future events are anticipated at times when they are not only unforeseen, but irrelevant, and the character traits of individuals are enumerated all at once, rather than revealed in the action of the story. As biography, this book fares a little better; the author is very well acquainted with Saint Margaret's life, and even cognizant of the physical aspects of her family's home in Lhautecour, and of the Visitandine convent at Paray during her lifetime. We hope that *The Nun* will further the one ambition of Saint Margaret—to make the Heart of Jesus known and loved—but we still await a felicitous interpretation of the life of this heroic soul. E.M.C.

The Mind of Santayana by Richard Butler, O.P. (Regnery, \$4.00) is a strange tribute of a scholastic critic who fell in love with the author whose work he knows is not worth his criticism since it is hardly philosophy. Edifying, enjoyable and amusing is Father Butler's intense pastoral concern with the man who is responsible for the "mind."

Peter Canon

Telling the reader how the Trapp family does it is the means Maria Trapp uses to give "hints" that may be adapted in the home, starting with Advent and following the liturgical calendar, in *Around the Year with the Trapp Family* (Pantheon, \$3.95). Her book not only details preparations for special feasts and occasions by giving favorite family recipes—with illustrations for making novel gadgets and trimmings—but it also has song arrangements by Franz Wasner, the family music director, so you may sing before, while and when the occasion permits. She includes Catholic family attitudes for preparing and receiving sacramentals and sacraments from birth to death and all the days in between. Maria Trapp writes this book in an entertaining and instructive manner.

Maggie Lyons

Translating her own French, Marguerite Aron has written a great English language biography of Blessed Jordan of Saxony, *St. Dominic's Successor*, (Herder, \$3.75) the German scholar who took the habit of the Friars Preachers in Paris in 1220 and was elected second Master General of the new order just two years later. The book is a result of extensive research on the times as well as on the Dominican Order. Here is an eloquent account of the fruitful life of a great friar who traveled throughout Europe, preaching to clergy and laity, recruiting masters and students to be apostles in the revolutionary new mendicant order which believed that the chief instrument for the salvation of souls was the knowledge and teaching of doctrine. Among the most beautiful passages are excerpts from Blessed Jordan's letters to Diana D'Andalo.

T. K.

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